

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVI.

HARTFORD, FRIDAY, SEPTEMBER 10, 1847.

NEW SERIES. VOL. X. NO. 27

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASHLIN STREETS.

Terms.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent, to agents becoming responsible for six or more copies. Advertisements will be inserted at the usual rates of advertising in this city.
All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

Whitefield and Wesley.

Whitefield and Wesley accomplished great moral effects by their persuasive eloquence. England had rarely, if ever, been in a lower moral and spiritual condition than it was in the early part of the last century. The fanaticism of several religious sects during the period of the Cromwellian Commonwealth, was followed by the widespread libertinism which had gone out everywhere from the court of Charles the Second. To this, there was but little check. For the clergy of that period, appointed to their livings chiefly by secular, if not bad men, for the most part, resembled, in character, those who gave them their livings. In this state of things, six or eight young men, students at Oxford, became truly pious; and, being more sober than their fellow collegians, and more zealous Godward, they were treated with marked contempt and reproach by their officials.

Their persecution, however, did them good. It increased their zeal. It gave firmness to their faith, and resolute to their purpose. Although Whitefield and Wesley received orders, yet, as they were shut out from the pulpits of most of the Established Churches, they went everywhere preaching the word. In fields—on wide moors—and sometimes in the outskirts of large cities—these men of God, with a freedom, a manliness, and pathos of utterance, almost pentecostal, warned sinners to flee from the wrath to come, and made known the exceeding riches of the grace of God in Christ Jesus. The effect on multitudes was electrical. More and better than this; it was enlightening—sanctifying—saving. The lower classes received an intellectual impulse and elevation of character, such as they never before experienced. They were trained to think and inquire; and were lifted up to the knowledge of the true God, and of Jesus Christ, whom he had sent. The drunkard left his cup; the licentious his haunts, and the profane ceased his oaths. Many, who had been like the Corinthians, were, like them, "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God."

"Lions and beasts of savage name,
Put on the nature of the Lamb."

The eloquence of George Whitefield and of John Wesley was of a very different character each from the other. But each was suited to win attention, to secure confidence, and to accomplish the grand purposes of preaching,—by rescuing men from the paths of sin, and restoring them to the obedience of the truth.

Whitefield, overflowing with the strong and tender sensibilities of his nature, exhibited his whole soul in its features and in every movement of his body. His very tones, even without words, assisted by his countenance, would touch the chords of fear, and terror, and hope, and sensibility, in the vast crowds that always assembled to hear him. And when these tones conveyed the awakening, peace-giving, and hope-inspiring truths of the gospel, with God's blessing they produced their appropriate effects.

Wesley was an eloquent man, but of a very different order. His undoubted piety, his purity, his abstinence, and his observance of clerical propriety in his costume and deportment, inspired his hearers with confidence and reverence. No one heard from him the bursts of eloquence which distinguished Whitefield's preaching. There were no sudden thunderings and lightnings from Mount Sinai, taking his hearers by surprise, and making them quake with fear and terror. But there was an even, a gentle flow of truth, like a clear and refreshing, but almost noiseless stream—varied with facts and narratives suited to fix attention, and to illustrate the subjects of his discourse. His hearers were overawed and yet captivated by the sanctity of his appearance, as though he were a gentle and yet authoritative visitor from another world, whose messages, though calmly and melodiously uttered, were not to be doubted.

The eloquence of Whitefield was like the drops of rain coming down copiously and with audible noise. The eloquence of Wesley was like the falling of the dew upon the tender herb, known more by its effects than by its fall. And then, if Wesley was inferior in direct power of speech to Whitefield, he was far superior as to the power of his pen. With the latter instrument Whitefield could do nothing. His whole strength was in his oratory. But

while he was unsurpassed in the pulpit, Wesley far transcended him in ecclesiastical government. One was a child as to his capacity to organize into a well-arranged religious body, the converts he had made. The other was a giant, or rather an able statesman, in reducing his converts to fellowship and durable organization. Hence, perhaps, there is scarcely a church in Christendom, that can trace its origin to Whitefield; but there are a thousand churches in Europe and America, that delight to trace their existence to Wesley. I need not add, that both these men were great blessings to the world, and the more so, that they were laboring and preaching in the same districts of country, in alternate succession, or at the same time. As neither the sun nor the moon can take each other's place, so it was with these men of God. Each had his appropriate messages to deliver, and his own special work to perform. Infinite wisdom knew this, and wrought, now by the son of thunder, and now, by the son of consolation. Their eloquent advocacy of the great truths of the gospel, became the power of God unto salvation, to multitudes who, through their word, believed. Their oratory, under God, was full of benignity and good to their fellow beings, both in Great Britain and her then American Colonies.—Dr. Sharp.

"The Summer is Ended."

Yes, "the Summer is ended." The second day of Autumn is already commenced. The season of decay and death is here.—The leaf begins to fall. The verdure of the fields and forests begins to fade. The trees are preparing to lay aside their foliage. Ere long the forest will be arrayed in its coat of many colors, and then be divested of all its clothing. The sun is casting a longer shadow. The night encroaches upon the day. We hear no more of burning heats. There is a refreshing coolness in the morning air. It is pleasant now to labor. Work does not weary as it did. Ah! yes, it is even so; "the Summer is ended."

"The Summer is ended." Then let us be thankful for its mercies. Every season brings blessings in its train, and bears witness to the goodness of a gracious God.—Every season, therefore, as it passes away, demands our tribute of praise to the Great Author of all good. The Summer of 1847 has been one of peculiar blessing. A kind Providence has watched over the earth, and with timely rain and sun has matured, or brought near to maturity, such an abundance of agricultural riches as the earth probably never saw. Never, at least on these Western shores, has the eye rested on such extensive fields of grain, such noble corn, and such a prospect of esculents.—What charming pastures clothed with flocks; what smiling valleys covered with corn! "They shout for joy, they also sing." Let us eat, and give God thanks.

"The Summer is ended." And we are still alive. No desolating plague, no destructive pestilence, no wasting fever, has visited our shores. The immigrant, it is true, has suffered as tongue can never tell, but it has not come nigh us. It has been a season of general health. Death, it is true, has not paused in his work. The diseases of the season have not been idle.—Nor have they been more diligent than ordinarily. It has been a Summer of much health, and consequent happiness. God be praised!

"The Summer is ended." But its sun has not gone down in gloom. It has set in radiance. Our farmers, our merchants, our tradesmen, our artisans, our laborers, have all been fully occupied, and amply rewarded for their labors. Our ships and smaller craft have whitened the sea, and brought home a rich return to their owners. Seldom have we witnessed a Summer of such great prosperity. The lines have fallen unto us in pleasant places. We have been blessed in basket and store. The God of Summer let us praise.

"The Summer is ended." And with it are ended the lives of many a friend, and lovely companion, and fellow-pilgrim.—Many who began the bright season with us are now sleeping their last sleep. The whistling winds and howling tempests of the season of storm, will not disturb the deep repose into which they have fallen.—The rustling of the withered leaf, and the chill Autumnal blast will fall upon their ear no more. Man goeth to his long home, and the mourners go about the streets.—We all do fade as a leaf. All flesh is grass, and the goodness thereof as the flower of the field. The grass withereth, the flower fadeth. The grave is our common home.

"Princes! this clay must be your bed,
In spite of all your towers;
The tall, the wise, the reverend head,
Must lie as low as ours."

Where are the venerable forms of O'Connell and Chalmers now? Where the wealthy Suyvasset? Where the honored Wright, so recently a sanguine candidate for the people's highest gift? Gone, all gone! And so must we. We must all stand before God. "Prepare, my soul, to meet him."

"The Summer is ended." Ah! to how many in the world of spirits is this a thought

of anguish! They had a summer season once, but it is gone; a harvest-day, but they slept it away. And now their unavailing cry is heard—"The harvest is past, the summer is ended, and we are not saved!" Our summer is not yet gone. We have a harvest yet to reap. Let us work while it is day. The night cometh. The Winter is at hand.—N. Y. Evan.

Italy.

On Tuesday, the 6th July, a meeting was held in the small room, Exeter Hall, to hear an address in Italian from the Rev. Giacomo Achilli, D. D., late Professor of Theology at Rome and at Naples, on the subject of the Evangelization of Italy. A small but attentive and interested audience were assembled on the occasion. The chair was taken by the Hon. Arthur Kinaird; and on the platform amongst others were the Hon. and Rev. Baptist Noel, the Rev. Owen Clarke, Signor Ciocci, the Rev. Dr. Di Menna, Signor Bruschi, Signor Crespi, Dr. Gilioli, Dr. Crawford, Mr. Tonna, &c.

The Chairman opened the meeting by calling upon the Rev. Owen Clarke to engage in prayer. He then introduced Dr. Achilli, who, while actually holding a responsible and high office in the Pope's Court, that of *Vicario del Maestro del Sacro Palazzo Apostolico*, had been led by the Spirit of the Lord to search the Scriptures, and in them to find the Lord Jesus Christ, whose blessed gospel he now ardently longed to impart to his benighted countrymen.

REV. DR. ACHILLI'S ADDRESS.
In appearing before you my English brethren, this day, the words with which the Apostle Paul introduced himself to the good Thessalonians occur to my mind:—"We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth;" and I can cordially assure you that in the words of the same apostle, "I pray always for you, having heard of your faith in Christ Jesus, and of the love which ye have to all the saints." Indeed, "your faith is spoken of through all the world," and I have therefore long ardently desired "to see you to impart to you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me."

I appear, therefore, before you to make known to you some of the counsels of God, and of the marvellous dealings of his Providence, touching the fair land of my birth, to which I am bound by the closest ties of duty and patriotism—Italy, once the abode of pure Christian faith, now a den of superstition! Poor Italy! to whose many other ills is added the heaviest of all ills, the yoke of Popery, by which she is rendered hateful to God, a proverb and a by-word amongst nations. Bear with me, then, dear brethren, bear with a son of that land, who, penetrated to the heart as he is by a sense of her sore affliction, endeavors to give some vent to his sorrow, by telling you some of the things she suffers, and how much she stands in need of help.

I will tell you also what are the earnest desires of all the faithful men in the land, and also about efforts which are being made both within and without Italy, to free themselves from spiritual bondage, that worst of all slavery, which fetters thought as well as action, soul as well as body.

Italy's woes arise from the tyranny of the priests. Little did she foresee to what tyrants she was committing the government of the hearts and intellect of her people, and in what way this upstart religion would lord it over nations, and at length even over itself! Little did she foresee how the gospel would be abused, and a system wholly political be established on the basis of religion. But now she is awake to her past folly and detests it; she curses the authors of this great delusion; and she longs to shake it off, and this is the contrast between the present and all preceding times, that renders the present epoch so momentous and interesting.

Italy pants to shake off Popery. Amongst all orders and classes there are multitudes who care no longer for confession, go no more to mass, laugh at indulgences, and make a jest of excommunication; and the priest who attempts to urge these observances upon them is openly shunned. All this shows us that the Popery of Italy is confined to few. No, dear brethren, all Italians are not Papists, all the priests and monks in Italy are not Papists, all the bishops and cardinals are not Papists. The doctrines of Rome are losing followers day after day. But how fares Christianity amongst them? Alas! with few exceptions, men who have seen Popery and Christianity so intimately connected with one another, have not spiritual discernment enough to separate the one from the other, and with the falsehoods of Rome, they reject the sublime truths of Christianity.—Where Popery fails to make dupes she makes infidels. Italy is full of men who, ceasing to believe in the Romish dogmas, have ceased to believe in the gospel of the Lord Jesus Christ.

And one main cause of this state of things is, their ignorance of Holy Scripture. The Bible is practically prohibited in Italy, except in Latin. The translation by Martini is indeed allowed to some; but what with notes, the restrictions on free judgment, and the necessity of laying bare every idea of the mind before a confessor for his approval, the permission to read it becomes merely nominal, and to women it is almost wholly forbidden. Martini's translation, moreover, is from the Latin, and not from the original, and favors all that Rome would teach; Diodati's more correct translation, and indeed all Bibles printed out of Italy, are absolutely prohibited. They are stopped by the custom house, and in some places are burnt, and in others rooms are filled with confiscated Bibles.

[The learned doctor proceeded to show how the Church had become a Church of priests alone, in which the people had no part, no feeling in common; and this he mainly attributed to the Latin tongue as a spoken dialect, while the Church continued to retain it, thus making the Church of Italy a Latin, but not an Italian Church.]

From this state of things poor Italy must be rescued. We have guided ourselves to this work by an impulse from the Lord.—Our mission is a holy one. We are resolved that our brethren in Italy shall read the Bible, shall hear of the Bible, and, if the Lord so will, shall by the Bible reform their corrupted faith. We meddle not with politics, we only treat of religion; we respect laws and government, but we revere God above all. The rule of kings must not interfere with the kingdom of Jesus Christ.

In many ways can the gospel be brought to bear on our dear Italy; and I could tell you of many interesting circumstances within her own bosom, of families who read and meet for prayer and communion in their own beloved tongue; of priests whose minds are awakened to, and whose hearts are touched by, the saving truths of the gospel, and who only wait the moment to declare that "they and their father's house will serve the Lord." But although the Lord does not open to us a door by which the preacher of the gospel may go forth into Italy itself, and declare freely the truth as it is in Jesus, we are determined to spread our mission around Italy, on the coasts and Islands of the Mediterranean.—And for this end several brethren have joined me during my sojourn in Malta, who purpose to undertake this work together with myself; nay, we have already commenced it, and others will soon join themselves to us. We take God for our father, and his dear son Jesus Christ for our Lord and Master; the Bible will be our only guide, and the reformation of Italy our only end, and to which we shall bend all our energies; and in this cause we are willing to endure labor, and suffering, and persecution, and all that the adversary of good may be able to lay upon us.

My brethren, can I doubt the interest that this our undertaking will excite in your hearts? I ask no other help from you than your prayers. When you entreat the Father of Mercies to preserve the truth of the gospel in your own land, think of poor Italy, and ask Him to be pleased to make Italy a partaker of "like precious faith;" and should your hearts be inclined to assist us in any other way, follow the sacred impulse, and be the means in the hands of God of carrying out this the great design of his providence in gathering the heirs of glory out of every nation and every tongue. And thus religion becomes the best tie to bind nations and peoples in one.

The Rev. Baptist Noel earnestly commended to the meeting the interesting work in which Dr. Achilli was engaged, and called upon all to assist him with their prayers.

The Rev. Dr. Achilli pronounced the blessing in Italian.—*Evangelical Christian.*

A Revival in France.

The correspondent of the Presbyterian gives an account of an interesting revival in the department of Lot-et-Garonne, which bears a marked resemblance to those gracious scenes often witnessed in this country, and affords a pleasing evidence of the presence and power of the Holy Spirit. M. Laforgue, a young Protestant pastor, settled at Damagny, after preaching a long time with great fervor and earnestness of purpose, was on the point of yielding to discouragement, and retreating to another field; when suddenly the long-suspended blessing descended in copious showers. A new power seemed to invest his words, and his ministrations were thronged with eager and excited hearers, wherever he went.—Not only his own place, but several of the neighboring towns were absorbed with the great question, What shall we do to be saved? Numerous meetings were held—inquiry or anxious meetings—prompted by the urgency of the case, and the consequence was that a large number, not only of professed Protestants but of Roman Catholics, were gathered into the fold. The letter from which we gather these interesting facts, details several very striking cases of conversion, followed by a subsequent humble and prayerful life. We will quote one or two of the instances mentioned, to show the power and genuineness of the work, as well as the grounds of hope for the prevalence of true religion in France.

"Here, there is a deacon, who was the declared enemy of religious meetings, who intended, he said, to make a scourge of cords and lash all who were present at them, and who has now become one of the most unremitting and attentive hearers. There are two brothers, who lived in perpetual enmity, who had ever vowed mortal hatred to each other, and who now love one another in Christ, and lead a Christian life. Further on, are women who tell what benefit their husbands received from the preaching at Tonneins; poor creatures! they were often beaten, and now they have no longer to support either bad usage, or bad language. But all this is general and vague; I shall proceed to state some facts to you. A man, thirty-six years of age, was a drunkard and a gambler, two vices which often go together. Having heard of the meetings which I held not unfrequently at Proussanes, last winter, he was desirous of going thither, from a motive of curiosity; the first time that he had a mind to realize his project, he was prevented by one of his friends, who asked him to go and drink a bottle of wine with him; the second time, by another, who proposed to him a gambling match. But the third time, as his desire had increased, he took his departure at an hour sufficiently early to avoid laughter, and came. He was so much affected with what he heard, the Lord so opened his heart, that he has now renounced wine and play, and abhors these two vices to which he was formerly a slave.—Quite near him, in the same village, there is an entire family, which has been brought under the influence of the gospel. All the members of it, to say the least, were in a state of indifference. Led to church by a spirit of curiosity, they were altogether and at the same time arrested in so extraordinary a manner by the word of God, that they gave up their indifference, and received the faith into their hearts. I could multiply statements of such facts, but this would not comport with a letter. I limit myself to telling you that almost everywhere the influence of the gospel makes itself felt, that the most hostile and infidel are seen attending the religious meetings, and that a relish for the Scriptures and religious books has nearly become general."

Work of God among Seamen.

Sabbath before last, a sailor rose in the conference meeting of Rev. I. R. Steward's church, and gave the following thrilling account. Between two and three years ago, he shipped in the Siberia, from Boston, bound, I think, for Calcutta. He had heard that there were two religious sailors on board, members of Br. Steward's church, and being then but a scoffer himself, he thought that he should have a rare chance for fun in ridiculing them on the voyage. He thought piously in a sailor a very ludicrous thing, and over two such companions of the forecastle, he expected often to make himself and others quite merry all the way to India. Soon after he came on board, he said in a jocular way to a sailor, a stranger, "Well, I learn that there are a couple of pious fellows in our crew?" The stranger looked up at him with a meek, but earnest glance, and said, "Yes, sir, and I hope I am one of them." Then, before he could say anything, a third sailor standing by, added, "And I hope I am the other!" Never was a man more crest-fallen than the scoffer then. "My sport," says he, was all over. Surely, said I to myself, these men are Christians—the genuine kind—they are not ashamed or afraid to show their colors." He was led to reflection, and by their advice and prayer, he was soon led to the Saviour.

These three sailors established a prayer-meeting in the forecastle, and six more sailors were converted before they arrived in India. Moreover, while their ship stopped at the Island of Mauritius, sailors from other vessels in port frequently came on board and attended their prayer-meetings, and several conversions took place among them. This has those two sailors succeeded in laboring for God, and scattered the influence of our New York Bethel over the globe. Bless the Lord for seamen's preachers and Seamen's churches! What Christianity, who knows such facts, and has the pecuniary ability, can refuse his assistance to such self-denying and useful men as Br. Ira R. Steward, of our city, and Br. Phineas Stow, of yours? With poor and perpetually changing congregations, they must depend for their support, and for the erection of suitable places of worship, (of which they are both in great want,) upon the donations of the benevolent of other churches and congregations. Let as much money be expended on the Bethel cause by Christianity, in five years, as is now expended in a single year on one 74 gun-ship, and the abundance of the sea would be nearly converted unto God. "We have but just begun to be Christians," as one of your gifted orators asserted here a few weeks ago.—*Chr. Reflector.*

Transubstantiation.

Mr. William Hogan, formerly a Roman Catholic priest, has published a second volume of his "High and Low Mass in the Roman Catholic Church, with Comments," which is sold by Saxton & Kelt, Perkins, and others. It is a plain and rather scorching work. Near the commencement he has the following remarks in reference to one of the well known superstitious absurdities of the Roman priesthood:

"At one time the Roman Catholics earnestly prayed that the saints might intercede for them, and through their merits obtain remission for their sins; but now a direct appeal is made to God himself. But mark, it is asked only through the intercession of the Virgin Mary, the apostles and saints; and the intercession of Jesus seems to have been entirely forgotten. While the prayer is saying, the priest takes up the host and breaks it over the chalice, dividing it into three pieces. Here, Roman Catholics, you are also inconsistent, and you are departing from what you yourselves admit to have been done by the Lord God. 'He took the bread (according to yourselves,) and blessed, and brake it, and gave to his disciples, saying, Take eat, this is my body.' You believe that each particle into which the host is divided, is formed into a god; do you worship, then, three Gods, or is each particle the very body of Jesus Christ, whole and entire; if each particle be God, as you priests blasphemously inform you, you must worship it as such.—If you eat one particle alone, and not eat at the same time the remaining ones, it must follow, as a necessary consequence, that the parts which remain uneaten, are, or are not true Gods. If they are not true Gods, neither is the particle which you have consumed, for they are composed of the same materials with it, consisting of flour and water, baked like it, blessed by your priests like it, consecrated like it, the same number of crosses made over it, and exhibited on the altar like it, for the adoration of the people. If they are not true Gods, and left unconsumed and not eaten by you, they must soon decay and moulder into dust, showing conclusively that they are neither component parts nor the entire and living God who sitteth upon the throne of the universe and liveth forever more.

"I feel for you, fellow citizens of the Roman Catholic Church, and there is no man who has a heart to feel or an eye to weep, who can witness the degrading position in which you are placed by the priests of your church. Do not think me your enemy because I tell you the truth—I have said masses myself—I have broken the consecrated wafer into three pieces as your priests do now—I have made whole candles, as they are called in your church, full of those waters which your priests call Gods, and left them in your tabernacles or little chests, in which they are preserved for safe keeping, to be used according as they are wanted. I have often filled a pixis, which I used to carry in my pocket, from this tabernacle; I have visited, in company with your priests—very few of whom, it is true, were recognized as gentlemen—the pleasures of the chase, with these gods in our pockets. I know all about the mode of manufacturing gods according to the ritual of the Romish church. I have been initiated into the various modes of trafficking in your souls, and making money out of you. I might have continued to do so until the present day, but my soul revolted from such loathing practices as those of the Romish priests. I fled from their society, and refused further participation in their idolatries."

Light, the Shadow of God.

Light makes some things invisible. Were it not for darkness, and the shadow of the earth, the noblest part of creation had remained unseen and the stars of heaven as invisible as on the fourth day, when they were created above the horizon with the sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by admiration, and in the noblest part of Jewish types we find the cherubim shadowing the mercy seat.—Life itself is but the shadow of death, and souls departed but the shadows of the living. All things fall under this name. The sun itself is but the dark Simulachrone, and light but the shadow of God.—*Sir T. Browne.*

A PRECIOUS TRUTH.—Christ did not count his converts by thousands, nor yet by hundreds, nor yet tens; but he counted them by units, saying, "There is joy in the presence of the angels of God over one sinner that repenteth." He valued individuals; and yet at last shall he welcome his redeemed as an innumerable multitude, whom no man can number.

DANGER.—Rev. Richard Cecil said to one of his parishioners, who had previously asked for counsel, and whom he had not seen for some time, "I understand that you are very dangerously situated." "I am not aware of it," was the reply. "I hear you are getting rich," said Mr. C.—"I care, for it is the road by which the devil leads thousands to destruction."

Christian Secretary.

HARTFORD, FRIDAY, SEPTEMBER 10.

Infant Baptism and Christian Nurture.

In a few desultory remarks two or three weeks since, suggested by the controversy that has arisen upon Dr. Bushnell's publications on Christian Nurture, we referred to the strong admissions of Dr. B. respecting infant baptism. It is certainly true that so long as Congregationalists maintain the absolute necessity of a spiritual change in order to salvation,—a change in which the subject must be a voluntary and intelligent agent, the baptism of infants is unmeaning, and has a strong presumption against it. For the "baptized child of the church" is addressed and treated much in the same manner as the unbaptized—he needs conversion as much as if he had never received the rite; and, so far from being imagined any nearer to the kingdom of heaven, we have heard such children warned from the pulpit that if finally impenitent their early consecration will only sink them lower in perdition—that they will go to destruction "under the aggravated burden of a broken covenant!" No wonder there is danger of such an ordinance falling into neglect, when it does nothing to ensure salvation, but only adds to the doom of impenitence, even while the child himself had no volition whatever as to the reception of it.

It is said that sabbaths and sanctuaries, and the possession of the scriptures and other means of grace, when unimproved, minister to condemnation? They do, most assuredly. He that falls, falls to a depth proportioned to the elevation from which he is cast down. But in sabbaths and sanctuaries, and in the word of God we can see that appropriate means of grace are embodied—their enjoyment, we can see, has a natural tendency to awaken and save those on whom their influence descends; whereas in the case of infant baptism no such tendency is manifest. If the baptized child is placed on an elevation, the extent to which he approximates to the skies is far from being determined—the measurements that have been made differ widely. In the case of Congregationalists, it would seem that if he at all transcends the common level of sinful humanity, the difference is inappreciable, but his foothold is, if possible, more precarious.

Infant baptism, then, being so destitute of significance, so difficult to commend to the reason, and, of course, to the conscience—for the conscience cannot insist on what is felt to be unreasonable—how does Dr. Bushnell attempt to relieve himself and his brethren? By adopting a theory which so nearly approaches to an assertion of hereditary grace that it is only distinguishable from that by a phraseology so refined and transcendental as to be in imminent peril of meaning nothing at all. (We are aware that in saying this, we become liable to the same charge of stupidity which is made by Dr. B. against his Congregational brethren, who do not see through his distinction between the organic and individual life, while his Episcopal and German-Reformed critics readily enter into it. But inasmuch as the whole Congregational body are implicated in the charge, we are in good company.) His doctrine of organic connexion, he thinks, affords a satisfactory basis for infant baptism. But we are at a loss to see how he can build upon it.

We see only two conceivable modes in which this can be done. The first is by assuming that baptism is a channel of grace to the infant. Infant baptism and baptismal regeneration harmonize perfectly. But although there are passages in Dr. Bushnell's "Argument" for his discourses which sound amazingly like this, we do not understand him as asserting baptismal regeneration. On the contrary, his whole scheme seems to rest more upon the natural relation of parent and child, than upon anything communicated through an outward rite.

The other mode is by assuming the piety of the child, and thus making him out to be a proper subject of baptism. Not that the Doctor uses the phrase, or admits it. He merely says that the child should be educated with the expectation that he will grow up a Christian. And we understand him to maintain that such is the organic connexion between parent and child, such is the nature of the family relation, that as a general rule this expectation will not be disappointed. There may be exceptions, but children properly trained up will, generally, grow up Christians. Moulded in the parental will, growing up under the shelter of the parental affections, in an atmosphere of piety, the birth of the will will reveal a renewed will, and by no consciousness will the Christian be able to fix the vice of his espousal to the Lord. And if the whole conscious life is a Christian life, and the instances in which this is not the case will be exceptions, provided parental duty is performed, one may very logically infer that it is "non essential" when the rite of baptism shall be performed. If no date of conversion can be assigned, why should any particular period be insisted upon for baptism? By such reasoning we can conceive that a man might deduce infant baptism from the organic theory of religion.

But this can only be done by a covert presumption of piety without any evidence of its existence—or rather for we are anxious not to mis-state the Doctor's position) a presumption of future piety;—a presumption to be admitted (supposing parents to be faithful) until the contrary is made to appear. That is to say, infants are to be baptized, because it is expected that at some future time they will show that they are proper subjects of the rite. Is it capacious to ask why, if baptism has no efficiency toward originating or producing piety, but can only have the fitness of its application proved by subsequent piety, that the rite be deferred till this fitness is shown? Does not such an arrangement as infant baptism look very much like seizing on a conclusion and then waiting to prove the premises? In short, if baptismal regeneration is given up, and baptism can only derive a meaning from the co-existence of piety, present or presumptive, how can a rational mind fail to see that this leads directly to the doctrine of believers' baptism? To base baptism on expected piety, is to admit that, without the development of piety after baptism, the rite is shown to be misapplied; surely, therefore, it is more rational to wait till this justifying cause for the rite has been made reasonably apparent, before any application of it is made.

But we should do injustice to our own convictions if we did not add, that all attempts to establish infant baptism either by remote inferences from any theory of human relationship, or by remote guesses from the tenor of scripture narra-

tive, are illegitimate. Baptism is a positive, in distinction from a moral institution. The ordinance has a place in the Christian church only by the authority of Christ. It derives all its sacredness from His institution. If it had not been expressly commanded, we should have no more right to practice it than to practice penance, or extreme unction. And as a direct inference from this unquestionable truth, it can only be practised when, and applied to persons whom, the great Lawgiver has directed. To show that it may appropriately be applied to any class of persons not contemplated directly by the Saviour's commission, is of no more validity to establish the rightfulness of such an application, than the Quaker argument that all outward rites are inappropriate and useless is to establish the rightfulness of abolishing the ordinance altogether. One ground is as untenable as the other. Both are subversive of the laws of Christ. We think it apparent, therefore, that whether Dr. Bushnell's theory is true or false, it leaves Pædobaptism as defenceless as it has been through all the hundred years of "intense individualism." That is all we feel anxious to prove in this connexion. When Congregationalists can show authority from the Head of the Church for severing faith and baptism, they will have done what has not been witnessed for eighteen centuries.

S. N. H.

Dr. Beecher on Revivals.

The Rev. Dr. Beecher of Cincinnati, preached a sermon to a full and deeply interested audience, at the Essex-Street Church, Boston, on Sabbath afternoon, Aug. 29, on the subject of Revivals of religion, the substance of which is reported in the Boston Traveller, and are copied below. The testimony of such a man as Dr. Beecher in favor of revivals of religion will outweigh all that a score of younger men may say in favor of "idiotic theology." "The venerable Doctor looked feeble," says the Traveller; "his voice was faint, so that at times he was heard with difficulty in the remotest parts of the house. He was evidently suffering under the infirmities of age; but his soul seemed still on fire with the fervor of heaven. There was something exceedingly patriarchal in his appearance; as a father, he seemed to be giving his parting counsel to a family of children." His text was Psalm 85: 6,—"Wilt thou not revive us again?"

He commenced his discourse by observing that the events which were chiefly chronicled in history were those of the natural world, and not those of God's spiritual providence. And yet the latter were infinitely more important than any others, which occur in this world, nay, in the entire universe of God. He called the attention of his audience to this class of events—particularly to Revivals of Religion.

A revival of religion he described as being a time when the Church of God was greatly quickened in affection and duty; and when sinners were extensively brought to serious reflection, to conviction of sin, and to genuine repentance. Under the influence of God's truth and the power of his spirit, the attention not only of individuals, but of congregations, cities, and even of whole nations, had been directed to the things which belonged to their everlasting peace. The entire heart of the community was reached, electrified, by religious influences. It was so in the days of John, the forerunner of Christ. It was so after Christ's ascension, when, in a single day, three thousand became reconciled to God. The work of revivals went on for 300 years, till Christianity supplanted idolatry, and took possession of the civilized world. It was so at the Reformation. During the first fifty years of our Pilgrim Fathers, they rejoiced in a continual revival. Then there was a decline for seventy years, followed by a glorious outpouring of the spirit, the effects of which remained to this day.

"In regard to the importance of revivals, there was a diversity of opinion. Some even good men thought it was desirable to have religion extend its influence more slowly and more quietly; to have an individual now and then brought into the church. They would have a religion without so much emotion, and without noise. But let men be deeply interested in the subject of their eternal welfare, and there would be emotion, and probably noise also. There was emotion and noise too in heaven: 'The voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings.'

"Revivals were needed to sanctify the literature of a nation. People would read what they liked and authors would write to suit the people. Ancient literature, and to a great extent that of modern times, was deplorably corrupt. In order to a pure literature, there must be a pure public sentiment; and public sentiment never could become pure by the conversion of an individual now and then; it must be by the power of revivals. Revivals were needed in order to maintain purity of doctrine. Ministers were but flesh and blood—and they were liable to be seduced by the power of temptation into partial, oblique, and indistinct exhibitions of truth; issuing at length in open denunciation of Christian doctrine. But in a powerful revival, this ruinous influence ceased to operate.

"Again: Revivals were needed to arrest and hold public attention. Without the influence of the Spirit of God, the world would crowd religion out of the mind; perhaps even before an individual, after hearing a sermon, had reached his dwelling. No power like that of a revival could effectually counteract the fascination of this world, dispel the fear of man, and break the chain of religious cast. No other power could take off the conversation and the thoughts of men from worldly things. There was in a time of revival, a present God, and the whole mind of the community was moved by his Spirit. It was so in Boston during his labors here twenty years ago. The influence was felt in congregations, not reputed evangelical; their pastors became alarmed, and it was difficult to prevent an outbreak of feeling.

"Again: Revivals were needed to guard against the influence of that spirit of pride, of luxury and self-indulgence, which is the result of abundance, and corrupts and enfeebles both soul and body. This was the tendency of things at the present time: here was the greatest danger to which we were now exposed. We had fought a great battle with error; but a greater and more dangerous battle was to come. He did not refer to any marked, open, specific wickedness; but to a secret, insidious influence which was corrupting the whole community. It results from a state of plenty, from 'fulness of bread,' from improvements in the arts, and from a high state of civilization. The whole tendency was to enfeeble, effeminate, and undo the community. Such was the present tendency of things; we were beyond doubt going down stream.

Nothing could counterwork this tendency but the Spirit of God.

Revivals were needed to neutralize and hold in check the destructive influence of error. The time had gone by, when the minister, the justice of the peace, and two or three other individuals, could do the thinking of a whole parish. People now took the liberty to think for themselves, and so they ought. But men would not think straight if their hearts were crooked. There was more power to dissipate heresy in one revival, than in a whole generation of controversy. In this city twenty years ago, the revival had more power than argument. People felt alarmed by what they saw all around them; the conversion of friends and neighbors; no one seemed proof against the potent influence; and they did not know whose turn might come next. Religion then obtained a hold on the community, which it had never since lost.

"Revivals were needed, finally, to save our civil liberties. These flourished and were secured to us by no power of Anglo-Saxon blood. There was in Anglo-Saxon blood no tendency to holiness. Evil times were coming upon our country; irreligion, the neglect of God, his word, and his salvation, the spirit of this world—their ruinous influence was rising like a flood; and all human power was invoked in vain to resist it. The great struggle of the churches was to be against a worldly, self-indulgent spirit.

"As to the means of promoting revivals: The family, parental influence, stood at the head, by God's appointment. By this he did not mean simple flagellation; we were not to wait till habit was formed and passion aroused; and then interpose authority, and rule with a rod of iron. We must foresee the evil, and take our measures in season; forestall and prevent temptation. We must begin early the discipline of children. The venerable preacher concluded with a warm, energetic appeal to parents to be faithful to their children, as they would meet them in heaven at last."

The Papal Triumph in Mexico.

There is no longer any doubt respecting the service act of homage to which our soldiers in Jalapa were compelled to submit. The fact is proved by a person who was on the spot and witnessed this shameful outrage upon the feelings of the soldiers. The Philadelphia "National American" says:

"We yesterday had the pleasure of conversing with First Sergeant Willis, of Capt. Taylor's company of Philadelphia Rangers, lately from Jalapa, who having arrived at home on Tuesday. Sergeant Willis confirms the account hitherto published in the 'Sun,' of the forced kneeling of the American troops to the Catholic host, by order of Col. Childs, Military Governor of Jalapa. The orders were issued to the effect of the day, Col. Roberts, of the second regiment of Pennsylvania Volunteers. Both regulars and volunteers, officers and men, were compelled to obey the order at the peril of their lives! As the host passed by, the men were brought to attention, then dropped to one knee, the bayonet falling to the ground, the butt of the musket reversed, under the right arm, while the left hand lifted the cap from the head and hung it upon the cock of the musket! The men were during the whole morning drilled to this ceremony by the officer of the guard. The men protested. The officer of the guard replied: 'My orders are to drill you to the performance of this duty. If you refuse to perform it, you know the consequences.' Colonel Roberts knelt down with the rest."

An Episcopal Bishop on Baptism.

Bishop Smith, of the Episcopal Church, Kentucky, in a sermon preached by him a few years since expressed himself on the subject of baptism as follows:

"Of late the following argument has been used in certain quarters with great effect. It has been said that immersion is valid baptism. But a large body of Christians conscientiously believed that no other mode is baptism. Were the great body to yield the question they would but yield an opinion, and sacrifice a preference. But were the Baptists to yield, they would sacrifice their conscience. Why then should not all Christians agree to adopt immersion as the only mode of baptism, and thus forever remove one of the most formidable obstacles in the way of Christian union? For my own part, I must confess myself unable to discern any flaw in this most powerful Christian argument, and for one, as far as in me lies, I am ready to hold out the hand of fellowship to all Christians on this truly Christian ground."

"Illegal Marriages."

The pastor of the Central Baptist church in Thompson has sent us a letter explaining the cause of the communication in the Boston Recorder upon which we offered a few strictures in our last.

We should have published the letter entire had it not been for the fact that in making the explanation, he necessarily alludes to certain political party movements as connected with the affair. It being no part of our business to interfere with party politics, we are under the necessity of suppressing the communication. It will be sufficient to state that the practice of marrying persons from other States has been common in Thompson for a great many years, and that for a long period of time the Rev. Dr. Dow of the Congregational church performed the greater part of the ceremonies. In consequence of the principal part in the place being kept by a member of the Baptist church, and certain political changes the past year, the business, in a great measure, has been transferred to the Rev. Mr. Willet, the Baptist clergyman. This, as he supposes, called forth the communication in the Recorder, from the Congregational clergyman in Thompson.

Mr. Willet informs us that he has advised with some of the most able attorneys in the State, who have given it as their opinion that the practice is legal; and also that he is particular to inform himself whether the parties are fairly entitled to marriage before performing the ceremony. Our personal acquaintance with him is such as to render this part of his communication needless, for we know that he is a gentleman, to say nothing of his Christian character, of too much honor and principle to allow himself to be guilty of any act that could be construed as illegal. We cannot, in view of the facts before us, but regard the communication by the correspondent of the Recorder as unjust and calculated to cast improper censure upon the Baptist and Methodist clergymen of Thompson.

MUNIFICENCE.—The Christian Alliance and Visitor, says: "Mrs. Farwell, of Cambridge, recently deceased, left her entire property of some \$30,000, to the Baptist Board of Missions, and the Newton Theological Seminary. It is stated that Mrs. Farwell with her husband, the late Deacon Farwell, gave for benevolent objects during their lives \$100,000."

Communicated.

Whereas, Mr. LUCIUS HOLMES, a licentiate preacher, and a member of the Baptist church with the branch at Pomfret Factories, has renounced the great leading doctrines of evangelical truth as held by the Baptist denomination, and gone out from us because he was not of us:

Resolved, That he be considered no longer a member with us, and that he is hereby excluded from the fellowship of the Baptist church in Pomfret.

By order, and in behalf of the church, E. ADAMS, Clerk.

Pomfret, August 30, 1847.

New Version of the Scriptures.

We recently published a paragraph stating that Dr. Pusey and some of his friends had issued proposals for the publication of a new version of the scriptures under their hand and care. We find it spoken of by the Tablet, the organ of the Catholic Church in London, in the following way:—*Chr. Intelligencer*.

"The Prospects, manifestly from the pen of Dr. Pusey himself, is eminently characteristic of the views of its author. Hesitating, positive, apologetic, authoritative, vague, dogmatical, parenthetical, Protestant and patristic, it embodies that fantastic eclecticism which has latterly shown itself to be the true moving principle of the Anglo-Catholic theologians. It tries to be Catholic, but cannot be so; it would fain also be Protestant, but dares not avow itself; it is conscious of no true attachment to the Establishment, and therefore begins excuses where no one else would think them needed; it claims a right to teach and explain the Bible, yet puts on an aspect of humble self-distrust, and protests against its own competency; it dreads the literal interpretation, yet dares not avow it; it is equally afraid of the mystical sense, yet longs to touch upon it; in short, as we believe some of Dr. Pusey's admirers say of his writings in general, it is 'eminently suggestive'; but then, as we should say, it is 'suggestive' of a state of religious feeling of the most mournful and grievous kind. It suggests a state of mind in which almost all hold upon religious truth is well nigh lost; in which the unhappy soul, which has been dwelling in a spiritual atmosphere of its own creation, and feeding itself upon its own ideas, rather than clinging to the positive revealed word of God, at length feels itself fast sinking into atrophy and death, and stretches forth its hand and clings to the first real external fact that it can reach, in the hope that this will save it from scepticism and from itself."

Dedication.

The house recently erected in the village of Popponoc, (Groton), for the use of the Baptist denomination, was dedicated to the service of Almighty God, on Tuesday, 24th ult. The exercises were as follows:

Prayer of invocation by Rev. L. G. Leonard, of New London.

Reading Scriptures, by Rev. E. Denison, Portersville.

Singing:—Prayer by Rev. J. Avery, Groton Bank, (Congregationalist.)

Singing:—Sermon, by Rev. H. R. Knapp, Portersville; text 2 Chron. 6: 8.

Prayer of consecration, by Rev. Ira R. Steward, of N. York.

Singing:—Benediction.

The services were of an interesting character, the day being fine the house was filled.

The house is small and neat, but sufficient for the place under the present circumstances. The friends of Christ and order, have long desired to see, and have a house for the worship of God in this place, where they might worship Him unmolested. It has been otherwise, when worship has been attempted in the school-house of the place. It has been disturbed more or less, by a set of unprincipled and lawless individuals, who seemed not to regard God or man. But thanks be to God who has put it into the hearts of some of the friends of Christ, to build him an house where his name may be recorded and honored.

Arrangements have been made by Mrs. Bailey, Knapp, Denison and Allen, to supply them with regular preaching on each Lord's day. And it is hoped that the day is not far distant when God will visit the place with the outpouring of his spirit.

Groton Bank, Sept. 4, 1847. N. T. Allen.

Commencement at Brown University.

The seventy-eighth annual Commencement of this ancient seat of learning occurred on Wednesday, the 1st inst.

The Alumni held a meeting in Manning Hall at 9:12 o'clock on Tuesday. Prof. Gannett, from a committee appointed last year, read the list of graduates who had deceased the past year, accompanied with brief biographical notices. The meeting was very interesting.

An Oration was delivered Tuesday P. M., before the Literary Societies, by Charles Sumner, Esq. of Boston. Subject—"Fame and Glory." It was an excellent and able performance, and well adapted to the occasion.

In the evening, Rev. John O. Choules, D. D., of Newport, addressed the Society of Missionary Inquiry. He presented, in an interesting manner, some of the encouragements to missionary efforts. The Commencement exercises on Wednesday were of a high order, and reflected great credit on those who spoke, and on their alma mater.

The following was the order of exercises:

1. The Salutatory Oration in Latin. Phineas Howe, Grafton, Ms. 2. "The Learning of the Arabians." An intermediate Oration. Gen. Capron, Blackstone, Ms. 3. "Want of National Spirit in American Literature." A Dissertation. Nicholas Hathaway, Freetown, Ms. 4. "The Sources of the Scholar's Power." An Essay. Charles J. Brown, Providence, 5. "International Charity."

An Oration of the first class. James P. Boyce, Charleston, S. C. 6. "Romance of Uncivilized Life." An Essay. Charles M. Allen, Providence, 7. "The Permanence of English Civilization."

An Oration of the second class. Edwin Dibell, Kingsville, Ohio. 8. "The Victories of War and the Victories of Peace." A Poem. Samuel H. Judson, Salem, Ms. 9. "The Judiciary, as affected by National Character." An Oration of the first class. Thomas H. Ripley, Portland, Me. 10. "Spanish Colonization in America." An Oration of the second class. Thomas S. Anthony, Fall River, Ms. 11. "The Eloquence of Silence. An intermediate Oration. Joshua J. Ellis, Marshfield, Ms. 12. "The Scientific Artizan." An intermediate Oration. Elijah B. Stoddard, Upton, Ms. 13. "The Emigrations of our own and of earlier ages." An Oration of the first class. Cyrus Garney, Albany, 14. "Utilitarian Education." An Oration of the

first class. Reuben A. Guild, Dedham, Ms. 15. The Classical Oration: "The poetic character of the early Roman Annals." Ambrose P. S. Stuart, Sterling, Ms. 16. The Philosophical Oration: "The Academy of Plato." Geo. P. Fisher, Wrentham, Ms. Award of Premiums. Conferring of Degrees. 17. "The Scepticism of Men of Science." An Oration, with the Valedictory Addresses. F. W. Weston, Lynn, Ms. Prayer and Benediction. The degree of A. B. was conferred on Charles M. Allen, Thomas S. Anthony, Francis E. M. Bacheler, Henry S. Baker, Charles J. Bowen, James P. Boyce, Albert H. Campbell, George Capron, Frederick Denison, Edwin Dibell, Joshua J. Ellis, Geo. H. Fillmore, George P. Fisher, Albert A. Gannett, Cyrus Garney, Reuben A. Guild, Nicholas Hathaway, Phineas Howe, Samuel H. Judson, Jas. W. Lathrop, Benjamin L. Locke, John H. Luther, Edwin S. Oliver, Emory H. Page, Isaac Proud, Thomas H. Ripley, Milton G. Robert, Amos P. Spalding, Elijah B. Stoddard, Ambrose P. S. Stuart, Benjamin Thomas, F. W. Weston, Frederick Wiley.

The degree of A. M. in course, was conferred on Cyrus Bean, Joshua P. Converse, Wm. H. Davol, Benjamin Kendall, James H. Morton, S. Dryden Phelps.

The honorary degree of D. D. was conferred on Rev. David N. Sheldon, President of Waterville College, LL. D. on Joseph E. Worcester, Esq., of Cambridge Ms. The Phi Beta Kappa Oration was delivered on Wednesday, P. M. by Hon. Henry Wheaton, of R. I.

Latest from Mexico.

A telegraphic despatch from Richmond, Sept. 6, says that the schooner Mississippi arrived at New Orleans on the 29th ult., bringing advices from Vera Cruz to August 21st.

News had reached Vera Cruz by a gentleman from Ayotla, who came by way of Orizaba, that the vanguard of Scott's army had arrived at Ayotla, twenty miles from the capital, on the 13th, to which date not a hostile gun had been fired.

It was rumored at Vera Cruz that Scott had met the enemy, and repulsed them after a sharp engagement. The loss on our side is said to have been eight hundred. The Mexican loss was unimportant. Another letter writer to the Picayune asserts that there is no truth in the rumor, and he is confident that the advance reached Ayotla on the 13th without loss.

Both correspondents and the Vera Cruz paper believed Mexico in our possession on the 20th, but they had no positive information.

The Jalapa Bulletin has advices from Puebla to the 10th, announcing the departure of the last division of the army, numbering 4000 men, on that day.

Reinforcements for Major Lally had gone forward, under command of Capt. Wells and Pales' infantry and Major Childs' lancers. They returned to Vera Cruz on the 17th, having proceeded as far as the National Bridge, where the Express overtook Lally.

By subsequent information received at Vera Cruz we learn that Major Lally had gone on in safety beyond Jalapa.

Wells' command were compelled to fight their way to the National Bridge, and made an attempt to pass it, but found all the heights occupied by Guerrillas, who opened a heavy fire, killing nearly all our mules and horses, and forcing the whole party to retire without their wagons, except one with the officers' baggage. Almost every thing was left in possession of the enemy. Our loss was five or six killed, two or three wounded, and several died subsequently from fatigue.

A detachment of twelve dragoons, accompanied by Surgeon Cooper, previously dispatched by Wells to the Bridge, if possible to present a report to Lally, has not been heard from, and it is supposed that the whole party fell into the hands of the Mexicans.

Maj. Lally is reported to have had a sharp skirmish with the guerrillas at Cerro Gordo, and expected another at Lepeira heights. One letter says there was no doubt of the safety of the train.

Congregational Singing.

The Rev. Dr. Baird speaking of a Protestant congregation at Lyons, France, says:

"Almost all the congregation took part in singing the praises of God. The singing was good—good enough as to the manner. I should wish for nothing better. And what a contrast between the intelligent and hearty performance of a most important part of God's worship, and that which prevails so extensively in some churches in our large cities— which consists in the whole congregation listening to the choir—just as in a theatre or opera. This is all wrong. It is outrageously wicked, and will attract the frown of God."

COLPORTAGE.—We are happy to learn that several of the young men of Madison University have engaged in the labors of colportage during their present vacation. We know of no employment better calculated to prepare young men designed for the gospel ministry, than that of faithful colportage during their college vacations. The visiting from house to house, the conversation and argument inseparable from their religious interviews with persons of different creeds and opinions—with Infidels, Universalists, and other errorists, with timid professors and backsliders—must be well calculated to discipline their minds—make them acquainted with human nature, and the various refuges to which the impenitent and erring resort to escape the goadings of conscience, to give ease and pertinency of address in the domestic circle, and prepare for the most advantageous discharge of pastoral labors. If our young brethren properly appreciated this matter, there would be a great increase of applicants for the employment.—*Baptist Register*.

THE TASCARARAS.—The removal of the company of Indians with Br. Cusick to the West it will be remembered, was fatal to a great number of them, and the Tascararas are now imploring aid to enable them to return. There was about two hundred Indians altogether, and but little more than half survive, and there is much sickness yet among them. Out of the forty of the Tascarara tribe, thirty only remain. Their lands and improvements in the State of New York have fallen back to them by the failure of the company who made the purchase, they now wish to return to their former homes. The distance is about 2,000 miles, and they need about \$600 to accomplish their desire. The other Indians have an annuity from Government, and are in better circumstances than the Tascararas, who are entirely dependant on the charity of friends. An appeal is made in the last Philadelphia Chronicle in their behalf, and contributions are

requested to be forwarded to Br. Loxley, of that city; and we have no doubt that Br. Babcock, the Treasurer of the Convention, would receive any donations for them in money, and hold them on their order.—*Id.*

FOREIGN MISSIONS.—The Missionary Herald for September states the amount of donations and legacies, received during the month of July, to be \$21,776. Total receipts for the year ending July 31, 1847, \$209,365. This is a deficiency, as compared with the receipts of 1846, of about \$50,000. The expenditures of the past year have been \$364,786; and the Board has entered upon the current year with a debt of \$30,000.—*Boston Traveller*.

SCOTTISH LIBERALITY.—The Free Church of Scotland contributed the sum of \$350,000 during the last year, for domestic benevolent purposes. It is a striking proof of the prevalence of a benevolent spirit in that denomination, that there was not a single church in all its bounds which did not contribute something. When it is considered that there are 772 churches connected with the Free Assembly, the practical and faithful type of the prevalent religion of the church will not fail to command admiration.

REVIVAL IN THE PYRENEES.—The labors of the colporteurs have been remarkably blessed in France. Among the fastnesses of the Pyrenees a revival has been going on for some time, with most encouraging results; and the converts have become so numerous that it has been deemed expedient by the friends of missions in England to send a deputation to the scene of these triumphs, to ascertain what should be done in the circumstances. Rev. J. H. Hunter and Rev. W. Cox have accordingly gone to France, and are expected to be absent about three months. It appears that both French and Spaniards are among these poor and simple, but sincere and devoted converts, who are not yet formed into churches, owing partly to their dispersed condition, and partly to the persecuting spirit to which they are exposed.

LIBERAL SALARY.—The salary of Dr. Hawke, as pastor of Christ Church in New Orleans, is \$8,000, with a promised increase, besides the usual perquisites of the station. The salary of the Presidency of the new University has not yet been fixed, but it will, no doubt, be a liberal one, and the duties of it will, in no way, interfere with those of his pastoral charge. His whole emoluments, it is said by the New Orleans Bulletin, will amount to \$10,000 per annum.

There is a difference between the emoluments of some of the self-styled successors of the apostles and the apostles themselves. St. Paul, although he recognized the principle that "they who preach the gospel should live of the gospel," was contented to minister unto his necessities by laboring at his vocation as a tent-maker, an occupation which we suspect certain men with their ten thousand dollar salaries would feel reluctant to consent to.

"AN EYE FOR AN EYE."—The Episcopalians are gravely discussing the question, "Ought Puritans to be tolerated?" The anti-tolerant spirit of the Puritans to the Episcopalians in the early settlement of New England is referred to, and the conclusion appears to be arrived at, that Episcopalians should tolerate the Puritans in the same way that the Puritans tolerate them. The Baptists were persecuted by the Puritans more than any other denomination, with the single exception, perhaps, of the Quakers, who were sometimes hung for their heresies; but we trust they will never so unlearn their principles as to adopt such sentiments as these.

PROGRESS OF EMANCIPATION.—That slavery is doomed to die, is a fact that cannot be doubted by the most careless observer. The crowned heads of the old world are following each other in rapid succession in the good work of abolishing slavery in their respective dominions. It is a melancholy fact that the United States are behind the monarchies of Europe in the cause of emancipation.—The following paragraphs from the Journal of Commerce show that another kingdom is free from the stain of slavery:

"Letters received here by the Caledonia from unquestionable sources, announce that on the 28th of July last the King of Denmark issued a decree declaring that all persons who should thereafter be born in his dominions, should be born free; and that all persons in servitude in his dominions on the 28th of July, 1848, shall then be absolutely free, without compensation to the owners.

In the negotiation with the colonists which preceded the issuing of this decree, he offered them the alternative of three years with a compensation of \$60 per head for each slave, or twelve years without any compensation, and they chose the latter.

Denmark has three small islands in the West Indies, viz. St. Croix, St. Thomas, and St. John. St. Croix contains about 30,000 slaves. St. Thomas and St. John perhaps 5000 more.

GENERAL ASSOCIATION OF MASSACHUSETTS.—STATISTICS.—Churches, 437; Pastors, 355; Stated supplies, 43; Vacant churches, 50; Ministers without charge, 84; Church members, 62,185; Admissions in 1846, 2308; Renewals in 1846, 2270; Baptisms, 1273; in the Sabbath schools and Bible classes, 59,291. The number of churches in the minutes does not include quite all the Orthodox Congregational churches; the whole number in the State is about 475. Twenty-two churches have not been reported; if the number in these be an average equal to those who have reported, the whole number in them all is 65,485. The additions by profession are more than last year.—*All & Visitor*.

DUELING IN ENGLAND.—The London Correspondent of the Journal of Commerce, under date of August 18, says: "Lieut. Monroe has been convicted of the murder of Col. Fawcett, in a duel. He has had the sentence of death recorded against him."

There is no reason why a man should not be convicted of murder for killing another with a sword or pistol, as by waylaying him and taking his life with a knife or bludgeon. Life is taken in both instances, and the takers of it should be made to suffer alike.

PUBLIC OPINION IN TENNESSEE.—The Ohio Press makes the following statement:

"We have ourselves heard Senator Jarnagan declare repeatedly, that 'if the abstract question were submitted to the people of Tennessee to-morrow, three-fifths of them would vote for the abolition of slavery.'"

The French steamer New York, arrived at New York in nineteen days from Cherbourg, France, on Saturday last. She brought about fifty passengers, among them were Messrs. Hatenberg, Prefet, Paget, Descallier, Chasse, Villar, Bertin and Cretin, French Catholic priests.

RETURN TO

